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δύσκολος is that of a father asking for the hemlock because when he slipped and fell in a badly paved street, his only son could not contain his glee. This is an amusing study of a speaker of the type of Timon the Misanthrope, who scorns his fellow-men, especially the jury of whom he is asking the favor of death, and hates even his own shadow.

The next three declamations are by parasites; Foerster thinks, against Gasda's rejection, that their occasional illiteracy is due to ἡθος. In xxix a parasite borrows a circus-horse to ride in haste to a dinner-party. But the horse mistakes a domestic altar for the goal post and will not stop racing, so that his rider suffers the fate of John Gilpin and must drown the disappointment in hemlock.

In declamation xxx in which an envious man (ὁ φθονερός) begs for hemlock, is perhaps the frankest expression in literature of the acute chagrin that is caused by the sudden good fortune of a neighbor who has hitherto been as poor as oneself. Euthanasia is one's only resource. Here then we have Libanius on his popular side, cynical, humorous, and a master of that ethological type which is frankly a caricature, written to amuse.

There is a surprisingly long list of *addenda et corrigenda*.

WILMER CAVE WRIGHT

BRYN MAWR COLLEGE
October, 1911

Les épistratégès: contribution à l'étude des institutions de l'Égypte gréco-romaine. Par VICTOR MARTIN. Thèse. Genève: Georg et Cie., 1911. Fr. 10.

The *epistrategos* was an official set over Upper Egypt by the Ptolemies in the early part of the second century B.C. His immediate province was the Thebaid, but his authority reached farther up the Nile and over the routes leading eastward to the Red Sea. In fact at one time he safeguarded all Ptolemaic operations, ἐπὶ τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης.

Such an official was needed in this region because of the tendency of Upper Egypt to fall away from the central government in Alexandria; and, since this separatist movement was due to the danger of attack from the south and to internal discontent, he had to be not only commander-in-chief of the army of defense but also head of the entire civil administration of the Thebaid. He was, accordingly, the intermediary between the *nome* officials and the great Alexandrian bureaus. His residence was not at Thebes, as one might expect, but at Ptolemais, the largest Greek city of the region. From there he made tours of inspection through his district. His rank was high in the Ptolemaic hierarchy.

Under the Romans, changes were made. Two new *epistrategoi* were created, one for the Heptanomia and Arsinoites and the other for ἡ Κάρω χώρα (Delta). M. Martin argues plausibly that the increase occurred under

Augustus, not, as has been believed, between 68 and 71-72 A.D. The *epistrategoi* were purely civil officials—equestrian procurators in fact—the military power being once more concentrated in Alexandria, where the prefect resided. Their relation to the *strategoi*, or chief *nome* officials, M. Martin discusses carefully. The former were primarily inspectors, without native authority either to collect taxes or to settle disputes. They simply received protests against the exactions of the fiscal agents and the judgments of the competent magistrates. They could render judicial decisions only when deputed to do so for and by the prefect. Their positive functions, apart from the allotting of those liable for the village *liturgies*—a duty which they lost in the third century A.D.—were trifling in character. The Greek cities in Egypt were not under their direct control, as has been surmised, but were under the *nome* authorities, like the Egyptian villages. For the support of the *epistrategoi* the yield of certain imposts was set aside—*ἐπικείμενα ἐπιστρατηγία*. That they received and did not levy these taxes, is shown by M. Martin in one of the most detailed arguments in his careful, well-ordered, and promising thesis.

WILLIAM SCOTT FERGUSON

Roman History and Mythology. Edited by HENRY A. SANDERS.
New York: Macmillan, 1910. Pp. 427.

In this attractive book we have Vol. IV of the University of Michigan Studies, Humanistic Series. It is issued under the generous patronage of a score of friends of the University of Michigan and contains four Doctors' dissertations by graduate students who successfully pursued their work under the supervision of the general editor. They are:

- I. "Studies in the Life of Heliogabalus," by Orma Fitch Butler.
- II. "The Myth of Hercules at Rome," by John Garrett Winter.
- III. "Roman Law Studies in Livy," by Alvin E. Evans.
- IV. "Reminiscences of Ennius in Silius Italicus," by Laura Bayne Woodruff.

I. The first of the four is far the largest (pp. 169). It is a minutely detailed study of the life of Heliogabalus, or rather of the biographies of that emperor. The writer follows the method of Heer in *Der historische Wert der Vita Commodi* in the *Sammlung der Scriptores Historiae Augustae*. So likewise she has gone into an elaborate critical study of the records in the *Vita*, Victor, and Eutropius. Her purpose is to solve, if possible, (1) the question of the identity of the sources for the different lives, and (2) the problem of the reliability of the manuscripts in attributing the lives to one and the same author—namely, Lampridius.

The dissertation develops, accordingly, into a twofold work: (1) a biography of Heliogabalus drawn from all sources other than the *Vita*; and (2) a critical study of the *Vita* itself, with a view to determining the